

text-book on religion. And those who however earnest make the Bible do duty in such lines put their own cause in jeopardy and the old book at a distinct disadvantage. Show me a doctor who has one medicine for all diseases, and you have either an ignoramus or a fraud. Show me a man who takes the Bible as his only text-book in geology, astronomy, ethnology or history and you have the same alternative no matter how earnest he may seem. But as a book to teach religion, it is beyond controversy *the* Book of books. Now the controversy which has arisen about the Bible has been too largely over these false claims of its friends. Of course its enemies have ever sought to find fault with it on any score, but these have been their easiest points of attack. And very little chance of success have they had when Christians have disowned the false claims and have restricted themselves to the Bible as a book of religion. Ought this not teach us wisdom? Jesus made no false claims for the Bible. He honestly faced it and appealed to it as the revelation of God's will and hesitated not to say that some of its teachings were superseded by better. That the "eye-for-an-eye" gospel which had been good for its age had outlived its usefulness and was to be superseded by the higher gospel of "Resist not evil." Treat the Bible as a book with a history, interpret it as it was given historically and reasonably and it will appeal to men today with the same power it had in the days of Jesus when he, throwing aside the false claims of the Pharisees of his age, interpreted God's words as the words of a reasonable God to reasonable men. When this is done in the pulpit and out of it a new day of heartsearching will arise. Men will cease to trouble about the incidental draperies of God's word and will listen to its sublime teachings on duty to God and man. Oh, for sanctified common sense in those who teach and preach. A reasonable religion is the religion of Jesus. It alone can win ultimately. The centuries have been waiting for it. Thank God, it is slowly but surely coming.

A RELIGIOUS EDUCATION

Then there is a second need of this age, a religious education. I need not argue with this audience that education is a mighty factor in the world's development to day. The school houses at the American cross-roads, the colleges which crown our hills in every state of the union, the universities gracing our cities prove how deeply serious we as a people are in the matter of education. As wonderful as has been our industrial progress, our educational progress has kept pace with it. Already a movement has set in from England and Germany, hitherto the Paradises of scholars to the universities on this side the sea. And some are even saying to day that before another quarter of a century rolls around America will be the Mecca of scholars. But in all this there is a feature which many have noticed with apprehension. It is that in so many institutions, especially the

state institutions there is no religious education. The teachers of them are not asked as to their spiritual fitness to be the teachers of the young. And under our theory of state education it can hardly be otherwise. But many have felt that our state universities lack concern for the religious interests of those who attend them. Indeed so strongly has this been felt that Christian men have supplemented the educational facilities with young Men's Christian Association buildings to give religious instruction to those who may desire it. The same holds true almost as fully among all our great universities which are not state institutions. O it is a serious question whether a school is doing its whole duty to the young people who attend it which gives attention to their mental training only.

It is very doubtful whether the superior mental equipment of these great schools with all their advantages compensate in the eyes of God for an almost total lack of training in religious affairs. What shall it profit a man if his boy holds a degree from the best institution in the land if, during those critical years, his soul has been neglected and he comes out for life's work with a sharpened intellect but an untrained heart? And what shall it profit the boy? It seems to me that this is the reason for the existence of the avowedly Christian college, that it *professes to train both the intellect and the soul*. Its teachers are Christian men and women. The aim of its faculty is to educate the young persons entrusted to its care, both intellectually and spiritually. Its object is to turn out men and women trained in an all-round fashion, and not simply thinking machines. In the Christian college these two divorced lovers, education and religion, are wedded. The result must be, educated minds and hearts going out each year into the great world to think aright and live aright. Therefore, brethren, I plead for Ashland College to-night. She is a Christian college. Her aim, with no apology for it, is to train young men and women both in mind and heart. Why send your sons and daughters to institutions which profess to train the mind only, if you care for the souls of your children? Why not send them hither where the avowed aim is to cultivate both head and heart for life's hard tasks? Give her your sons and daughters; give her your money also. She stands at the partings of the way for hundreds of young men and women.

And you, young men and women of Ashland College, I congratulate you that you have had the privilege of studying in a Christian college. You have felt not only the joy of intellectual strife and conflict, but you have had your spiritual natures quickened also by coming into contact with people whose concern for you extended beyond your mental training, by feeling the throbbing pulses of God's great heart for a lost world, and by learning some of the joy of the Master in the service of humanity. You

are going out for the work of life. Days without number your heart will turn back to the old college with thanksgiving to God that here you were taught not only how to think but also how to sympathize and how to suffer with Christ.

And to you the faculty of Ashland College, on behalf of the class, I offer the heartfelt gratitude of those who realize the debt they owe to you. And on behalf of the church and myself I congratulate you that it is your gracious privilege at the opening of the new century to be touching with the quickened powers of thought and love the young lives which shall mold the future. Angels might envy you, were there envy in heaven, the privileges, tho sometimes they seem burdens, which are yours. To you it is given to quicken and mold the entire church. Yours is the sacred privilege of being the mental and spiritual fathers of our young people, to change the whole current of their lives, to share with Christ the keen pain of reforming immortal souls and with him to "see the travail of your souls and be satisfied."

And to you who to day go out from these halls comes a call from the very throne of Christ. You go out into a world and wickedness and mental sloth, a world largely unacquainted with the things you have been learning these years. Into this busy, restless world go with a sense of your responsibility. Share in love and patience with man the blessings you have gotten here. And be not discouraged if it takes years instead of days to see fruit of your labors. But with large vision and age-long hope and a faith which is hitched to the righteousness of the Eternal, with the infinite patience of Christ and his willingness to fail that he might really succeed, go forth to live and lose your lives for Christ's sake in the great currents of this world's life that you may find them.

The Home

I Never Knew

I never knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with thee;
When, in thy likeness, I awake,
For all eternity.

—Living Church.